

Pali Text Society

JOURNAL

OF THE

PALI TEXT SOCIETY

VOLUME XX

EDITED BY

K.R. NORMAN

*Published by*  
THE PALI TEXT SOCIETY  
OXFORD

1994

## CONTENTS

The Pāli Apadāna Collection By Sally Mellick Cutler	1
South Asian flora as reflected in the twelfth-century Pāli lexicon <i>Abhidhānappadīpikā</i> By Jinadasa Liyanaratne	43
<i>kāmaloka</i> : A rare Pāli loan word in Old Javanese ? By Max Nihom	163
<i>Vimuttimagga</i> and Abhayagiri: the form-aggregate according to the <i>Samskṛtāsamskṛtaviniścaya</i> By Peter Skilling	171
Pāli Lexicographical Studies XII By K.R. Norman	211
Contributors to this Volume	231
Notices	233

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ISBN 0 86013 314 1

First published in 1994  
Distributed by Lavis Marketing  
73 Lime Walk  
Oxford OX3 7AD

Printed in Great Britain by  
Antony Rowe Ltd, Chippenham, Wiltshire

two words are synonyms, then we might explain *sadd-* as being from the present stem of the root *sadh-* = Skt *śrdh-*, i.e. *saddh-* < *śardh-* which was replaced by *sadd-* (and then explained as being connected with *sadda*) because *saddh-* looked as though it was connected with *saddhā*. We could assume that *sadd(h)-* was the original reading, and *vadh-* was a gloss which was later incorporated into the text, when the exact meaning of *sadd(h)-* was forgotten, but the idea of "harming" was deduced.

In place of the phrase *viheṭhe vadhe viya* in Ud-a (E<sup>e</sup>), B<sup>e</sup>, C<sup>e</sup> and S<sup>e</sup> read *visesato sasedhe viya*. This means that the alternation in Ud-a (B<sup>e</sup>) is between *sadh-* and *sadd-*, and the word *sasedhe* occurs in the explanation of *sadh-*. It is probable that *-sedha* is connected with Skt *\*śrdha*, with the same development of *r* > *e* as we see in *geha* < *grha*. The meaning would therefore be something like "boldness", with *sa-* < *sva-*.

Shepreth

K.R. Norman

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